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## AN ESSAY ON PRIESTHOOD.

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The subject of the Priesthood is one about which there is so much said, and about which there has been so much written; that we also will take the liberty of saying a few things about it. All religious sects, of this day as well as previous days, in some form or other lay claim to the Priesthood of the primitive, so called, christian church, and by virtue of this claim, go forth into the world to build churches, and when they build them, they say they are churches of Christ, built by the authority of heaven, and organized according to the platform laid down in the New Testament.

It is admitted by all that Christ, in order to build his church, did establish a priesthood, and that by that priesthood his church was built, and if the priesthood had not existed, by which his church was built, it could not have been organized. This is so plainly taught, that no one can doubt it; for the apostles were commanded to tarry at Jerusalem until they were endued with power from on high. This indowment, all will agree, was to enable them to found and establish the church of Christ.— This being admitted, it follows of necessity, that without an endued Priesthood the church of Christ could not have been organized and established.

All religious denominations, or nearly all, seem to admit this fact, and, accordingly, efforts are made by them to prove that they have the priesthood which Christ instituted, and by which his church was established; and on that principle claim to be the church of Christ. The Catholics and the Episcopalians make the highest claim to priesthood, and therefore claim the honor of being the church of Christ, to the exclusion of others, or at least the Catholics do; and it must be acknowledged by all sects, that if the priesthood is any where in the sectarian world, the Catholics have as high if not higher claims to it than any others.— This all will have to acknowledge, taking the course they do to establish their priesthood, by proving a regular succession of ordination from the apostles; for if they can do this, the Catholics can, and if the Catholics cannot, others cannot.

As far as our knowledge extends of these claims to the priesthood they are claimed by all, who do claim them, on the one common principle, of proving an unbroken chain of ordination from the apostles to the present day; supposing, when they have done this, their claims to the true priesthood cannot be doubted.

It is this claim which we are disposed to examine, in the first instance.

Whether their claim is true or false, is no part of our intention to controvert in this essay; but whether the establishing of this fact, suppose the Catholics can prove a regular chain of ordination from the apostles till the present, will prove they have the apostolic priesthood.

In order to reach the subject fairly, we will present it as it is, founded on this claim.— There can be no proof of the fact, from a continuous chain of ordination, only on the principle that the ordination gives the priesthood contended for; for if any other qualifications are required but the ordination, or in addition to this claim of the priesthood by ordination, the claim by ordination is given up. Now as to this claim as set up by the Catholics, we have a few things to say. If ordination gives the priesthood, then all societies which can prove a regular succession of ordination from the apostles have the same claims to the priesthood the Catholics have, and if ordination gives it to the Catholics, it gives it equally to others, and from this there is no escape; for if the Catholics attempt to deny this priesthood to others, they give up their own claims, by denying that ordination does bestow the priesthood; for if it does in one case, it will in all cases.

That other sects can prove their ordination in regular succession from the apostles, is just as certain as the Catholics can prove theirs, and if none of them can, there is an end to their claim to the priesthood, if it is ordination gives the priesthood. So that the claim which they make of the priesthood, founded on a continuous chain of ordination from the apostles, proves too much, and consequently proves nothing.

The Catholics say that all the Protestant churches are heretics, and not of God, yet, if the Catholic claim to the priesthood is correct, we have this strange and unheard of thing.— The true priesthood building false and heretical churches, an anomaly sure enough.— The same difficulty attends the Protestants claims. They say the Catholic church is "Mystery Babylon the mother of Harlots," and yet, if the Protestant priesthood is the true priesthood, so is the Catholic priesthood: for if the Protestants can prove their claim to priesthood, by virtue of a continuous chain of ordination from the apostles, and thereby lay claim to the priesthood, and by virtue of this claim go forth and build up churches, then indeed, the Catholics have as strong claims to

the priesthood as the Protestants can have, and if any of their claims are correct, they are all correct, and it follows of necessity, that "mystery Babylon," is built, established and maintained by the true priesthood. Are the Protestants ready to admit this? we answer no; but should they deny it, then there is an end to their priesthood, and instead of its being of God, it is man made, or devil made, themselves being judges, and so *visa versa*. The Catholics must either renounce the claim to the priesthood, if they claim it in consequence of being able to prove a regular succession of ordination from the apostles, or else admit that the true priesthood, can establish damnable heresies, and heretical sects.

If a regular unbroken chain of ordination from the apostles, give the priesthood, then the true priesthood can build "Mystery Babylon" establish "damnable heresies," introduce "doctrines of devils," corrupt the world, destroy righteousness, and prepare the human family for the perdition of ungodly men.— This is a priesthood with a vengeance, and one that both Catholics and Protestants would blush to own; but it is just such a priesthood as they have got, if their right to priesthood is dependant on a regular chain of ordination from the apostles, and they have that regular unbroken succession of ordination. Such are the inconsistencies to which both Catholics and Protestants are driven, in trying to support their claims to priesthood.

There is another point in relation to this way of claiming the priesthood, to which we would claim the attention of the reader. In the primitive church there were different offices, as clearly set forth as that there was a priesthood. In the priesthood there were grades of offices; prophets, apostles, pastors, teachers, &c. and the apostles had power to ordain to any of these offices, those whom the spirit signified were worthy. Keep this fact in mind, and then examine the claims the Catholics and others make to set in St. Peter's chair; to have the apostolic priesthood; and keep in mind that the claim is founded on the ground of a successive ordination, and then there remains something else to be proven, in order to establish a right to the chair of Peter. It is not sufficient to prove that Peter ordained a man, but it must be proven that he ordained him to be an apostle, to stand in his place, for if this is not done, who knows but Peter might have ordained him a pastor, or teacher, or some other office, and not the apostolic office. Now if we are to receive any man in the apostolic character, because Peter ordained him or ordained some body else that did ordain him, proof must accompany this ordination, that the man was ordained, to the apostolic office, and if there is no such proof, in the absence of it, we are not to conjecture it, and say that was the case, and act accordingly, or else we lay aside our common sense.

If proof can be adduced to show that there is

in the Catholic church a regular chain of ordination since the days of the apostle Peter; this does not prove that it was the apostolic priesthood that was thus handed down, and in the absence of this proof, the claim to the apostolic priesthood is as ignorant as it is impudent, and as impudent as it is blasphemous.

Then admitting the Catholics can prove an unbroken chain of ordination from Peter, it will leave them far short of establishing their claim to the apostolic priesthood; for their claim in the first instance refutes itself. Their argument proves too much, and by so doing proves nothing, for it does not give them the exclusive priesthood, but gives it to others as well as them, and there can be no dispute that if the apostolic priesthood is on earth, it is in one society only, and not in three or four, or three or four hundred; but if ordination gives it, and a regular unbroken chain of ordination can be found, and this handing down the apostolic priesthood from generation to generation, then, the apostolic priesthood is in more denominations than one, for just so certain as one society can trace their ordination back to the apostles, just so certain it is others can, and that being the case, the conclusion is unavoidable, that there are different societies, differing so widely that they cannot fellowship together, while each one have the apostolic priesthood in it.

But this fact of others having the apostolic priesthood, the Catholics will deny, and by so doing, deny that ordination by regular succession does give the priesthood, for they will have to acknowledge if it does, other societies have it as well as theirs, and this overthrows their whole theory. So their argument of having the apostolic priesthood conveyed by succession of ordination, proves so much that it destroys itself.

It matters not which of the religious societies of this age, attempt to claim apostolic authority by virtue of a succession of ordination, the results will be the same as with the Catholics, they will have to admit that all that they call error and heresy, has been introduced by the true priesthood, a priesthood obtained in the same way, and by the same authority, through which they obtained theirs; and the contest must be, not who has the priesthood, but who, by virtue of that priesthood, has built the church of Christ; for even the Protestant Unionist will not admit into fellowship the Catholics, and yet, if he and his have the true priesthood, so have the Catholics. So the true priesthood, according to these theorists is bound to have no fellowship with itself. Surely the Lord must have made a bad hand of the affairs of men, establishing a priesthood of so extraordinary a character; one that men would be ashamed of; but as the Lord nowhere said that men were to have power to entail his priesthood on one another by ordination, those claiming this power, must remove their own difficulties.

The attempt of man to do this, has resulted in all the evils that afflict the world, and all the evils which will afflict it, until the Saviour shall come, taking vengeance on them for this attempt without authority from him, and this rejection and corruption of the gospel which he sent unto them.

The claim then to true priesthood, by virtue of a continuous chain of ordination from the apostles, as claimed by the Catholics and others, is founded in error, on their own principles. It is quite easy for the Catholics to say that they sit in Peter's seat, and to them belongs the priesthood; for, "we have a continuous succession of Bishops in our church, since the days of Peter," but when the same rule is applied to others, it gives to them the priesthood as well as to the Catholics, this the Catholics deny, and by so doing deny their own claim.

Weak indeed must be the claim to the priesthood, when it is subject to such formidable objections, and ones they cannot answer. In order to avoid their force, the Catholics will have to admit that there are other qualifications equally necessary to entitle any person to the priesthood with ordination, and if this is done, the claim to the priesthood founded on ordination is given up; and the admission must be made, that a person may be regularly ordained, and yet not have the priesthood; and all the labour and pains bestowed to establish the fact of an unbroken chain of priesthood, by virtue of ordination since the days of the apostles, is labour spent in vain, as the ordination contended for, would not confer the priesthood, if they had it.

A bad argument however, in a desperate case, is better than none, and as this is the only ground the Catholics can take to establish their claim to the priesthood, we cannot blame them for sticking to it with pertinacity, and saying, "we sit in Peter's chair." As for works, as parts of their priesthood, they have none to show. The gifts and blessings, which followed the ministration of the true priesthood, never follow theirs; indeed, they no sooner follow the ministration of others, than the Catholics have to raise the cry of "absurdity," "imposition," &c. For what purpose is this cry raised? it is to conceal from their ignorant followers the true character of their own priesthood, which is without power and without authority, a something unknown where the true priesthood was; for where the true priesthood was there always was both power and authority before God, and always will be; for this end was it ordained of God, that through it he might reveal himself to man, and establish his power and authority on the earth; but no such thing can be done by the Catholic priesthood; with it, as with the priesthood among the Protestants, there is neither power nor authority, neither has or does the Lord acknowledge their priesthood, by any manifestation of his power; for

if he did, the Catholics would never call the powers of the spiritual kingdom "impositions and absurdities" as they have done in this city; declaring at the same time in language louder than we could, that their own pretensions to priesthood were false, corrupt, and deceitful, and without foundation in truth; and if the pretenders to the priesthood among them did not know it, their denunciations of others would never have been heard; and with the bible in our hand, we can return their compliment to us, a short time since, and that in truth too, and they know it, and say to them, and the Lord justifies us when we say it, "blind guides" deceivers, false pretenders, "Hypocrites," brood of vipers, "how can you escape the damnation of hell," calling yourselves the Lord's ministers, when the Lord never spoke to you, crying the Lord has sent us, and with the next breath saying that there is no "more revelations given," and it is "imposition to say he gives any" and yet the Lord has sent us; if he has not sent you he will ere long, and that to regions of woe, and what we say unto one we say unto all false pretenders, Catholics, or Protestants.

This subject will be made perfectly plain, and the shameless pretensions of the Catholic priesthood, as well as that of others, will be set in its true light, by examining the history of the priesthood of the apostles as written in the New Testament, of which *priesthood* those ignorant pretenders call themselves successors.

Nothing can be more ridiculous, than to hear a man or set of men claiming apostolic authority, when they are destitute of every qualification which enabled the apostles to perform the duties of their apostolic office; for it was not *claiming* to be apostles that made the apostles messengers of Jesus Christ, but, it was because Christ had called, qualified, and ordained them, to be such; and the calling and qualifying, were as necessary as the ordaining was, and had they not first been called, and then qualified, their ordination would have been worse than folly. But say the Catholics and others, we have been ordained, and can prove that our ordination was a link in an unbroken chain of ordination from the apostles, and therefore, we have apostolic authority, while they know, and every body else knows, who have taken the trouble to inquire, that they are destitute of every qualification that constitutes an apostle.

There is not a point of light in which this subject can be viewed, but the ignorance of such a pretension is manifest. It has to be admitted, in order to sustain this claim, that man is infallible, and an apostle can do no wrong; for if an apostle could mistake, then it would follow, that he might lay hands suddenly on a man, and instead of conferring the apostleship on him, make himself a partaker of the man's sins.

There was but one principle by which the



apostles could confer their office on another, and that was, when the Lord told them to do so, and told them on whom they could confer it; had the apostles undertaken to have conferred their office on another or others, without the Lord commanding them to do so, instead of bestowing the office on another, they would have lost it themselves, by partaking of other men's sins.

Look at the Catholics, denying the power to receive revelations, and yet, claiming the right to bestow the apostolic priesthood on one another. If this was all the reason we had for denying their priesthood's being of divine origin it would be sufficient. The idea of all the wicked bishops and popes, having been infallible, and could not do wrong, who have filled their chairs since the days of Peter, is so absurd as to shock the faith of the most credulous, and, particularly, when they were without the aid of divine revelation, and then to suppose that the apostolic priesthood could come through such corrupt men and be found pure, is laying too heavy a tax on the credulity of men of common reflection, but this all has to be admitted, before we can believe the Catholics have the apostolic priesthood, and all has to be admitted in order to believe that ordination can bestow the priesthood.

We will now examine the history of the apostles, as recorded in the New Testament, and we will ascertain how and on what principle it was that the apostles became such, and what were the proofs of their apostleship, and see how these will compare with the theory of bestowing the priesthood by ordination, and as it is Peter's chair that is claimed, we will begin with him.

According to the history of Peter, given in the New Testament, there were certain principles on which he obtained his apostleship, and he could not have obtained it on any other. In the 16th chapter of Matthew we have the following account, from the 13th to the close of the 20th verse: "When Jesus came unto the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets. He said unto them, But whom say ye, that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples, that they should tell no man that he was Jesus,

the Christ." Before this conversation, Peter had been with Christ for a length of time, seeing and wondering at his miracles, and often astonished with his doctrine; but it took more than this to qualify him for his office; according to what is here said by the Savior, Peter had to obtain a certain point before he could get a promise, that he should, at some time future, receive his priesthood and apostleship.

When the Savior interrogated his disciples respecting the views of the world concerning himself, and they answered, he then asked themselves whom they thought he was, the answer was given by Peter, verse 16th "Thou art the Christ the Son of the living God," the Savior's response was: "Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He was also told that "the keys of the kingdom" should be given unto him.—Now upon what principle was it that this promise was made to Peter, and not to the rest; was it because Peter had called him "the Christ the son of the living God?" This could not be, for Nathanael, before this, had in amount said the same thing concerning Jesus. See John's gospel 1st chapter and 49th verse, "Nathanael answered and said unto him, Rabbi, thou art the Son of God; thou art the king of Israel." Then if it were confessing Jesus to be the Son of God, which made Jesus say "I will give thee the keys of the kingdom," why not have said so to Nathanael? No satisfactory answer can be given.

Let us compare the two cases, and see wherein is the difference? In the case of Peter we have the following, verse 17th of the 16th chapter of Matthew, "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." No such thing was said in Nathanael's case. Peter was here told that "the keys of the kingdom of heaven," should be given to him; not because he had made the confession; but because the eternal Father had revealed the fact to him. "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee; but my Father which is in heaven."—Nathanael said as any guileless Israelite would say, merely because Jesus said he saw him "under the fig tree before Philip called him," but it required more than this guileless innocence, to place him in a situation to receive the priesthood conferred on Peter. Nothing but getting a revelation from the Father could do this. Nothing short of that could even entitle a man to a promise, that at some future time he should obtain this priesthood. I will give thee, Peter, "the keys of the kingdom of heaven," not because thou hast ascertained my true character but because "flesh and blood did not reveal" this my character "unto thee, but my Father who is in heaven" did it; virtually, because thou hast received a revelation from God the Father.



Why did not Jesus adopt himself to Catholic notions of getting the priesthood of Peter, and say I will give thee "the keys of the kingdom," because thou hast been ordained, the reason for this was that ordination did not qualify Peter for the *promise*; but getting a revelation from God, did entitle him to it; if he were not as guileless as Nathanael. It mattered not how innocent or guileless a man was, this would not qualify him for a *promise* that "the keys of the kingdom" should be given to him, he must obtain power with God, and obtain a revelation, before such a promise could be given to him.

Here we might stop, if we had nothing else on the subject, and look at the ridiculous pretensions of the Catholics to set in Peter's chair; denying the existence of the power by which Peter obtained the promise; for it was only a promise that Peter had obtained, and not "the keys" themselves; and this *promise* was given from the fact that Peter had got a revelation. Now look, reader, at the Catholic priesthood, and what do you see and hear, men claiming to set in Peter's chair, and exercise apostolic authority; and by virtue of being ordained, denying the gifts of the Holy Ghost, and all power of getting revelations; but 'our church is infalible, we have been ordained according to the rules of our church, and therefore, we are apostles.' "Hear O heavens, and give ear O earth!" and not only apostles but have a right to set in Peter's chair; *we have been ordained.*

No man can read the history of Peter, and not be convinced of one fact; that if Peter had not obtained a revelation, he never would have got a *promise*; that he should have "the keys of the kingdom;" for his getting the revelation only obtained for him a *promise*, that he should have "the keys of the kingdom;" but he had to obtain other things beside the revelation, before he could get "the keys," as the history shows.

The next account we have of Peter, is in the 17th chapter of Matthew, from the 1st to the close of the 5th verse.

"And after six days Jesus taketh Peter, James, and John, his brother; and bringeth them up into an high mountain, apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: If thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

Peter had, before this, the promise that he should have "the keys of the kingdom," and in order to prepare him to receive them, he was taken up into a mountain, and there be-

held the power and glory of the Savior, and saw Moses and Elias, but still there was something more needed in order that Peter might receive and use "the keys of the kingdom," for after this, he with the others, were commanded to tarry at Jerusalem until they were endowed with power from on high. All this necessary to qualify Peter for his office, and yet a Catholic can get another Catholic to lay his hands on his head, and then all he has to do is to say "I am an apostle," and "set in Peter's chair." Can any thing be more impudent and ignorant, than this.

By examining the principles on which the apostles claimed their office, this assumption of power by the Catholics, will only appear more ridiculous. Hear on what principle it was that Paul claimed to be an apostle. 1st Corinthians 9th chapter, 1st verse. "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?" "Am I not an apostle?" says Paul, and if Paul be asked what proof had he of his apostleship? what would be the answer? "I have been ordained," no, but I have 'seen Jesus Christ our Lord in the flesh.' Had this not have been the case, all the ordinations which could have been given to Paul, would not have made him an apostle; but he had 'seen Jesus Christ our Lord in the flesh,' therefore, he asks "am I not an apostle." Ask one of these modern pretenders to apostolic authority, what proofs have you that you are an apostle? what would he answer, or what could it be, if his theory is true that "Christ our Lord" has long since ceased to reveal himself? but one answer could he give. "I have been ordained." This is the beginning and end of all.

The apostles never thought of claiming their office on the ground of having been ordained, only, but on a very different ground, that of divine manifestation made to themselves. In the 15th chapter of this 1st letter to the Corinthians, this subject is still confirmed. Paul says this, concerning the appearing of Christ, verse 5, "And that he was seen of Cephas, then of the twelve." This appearing of Christ could not be any of those spoken of before his ascension; for at any of the times mentioned of his appearing before his ascension, there were but eleven apostles. See Matthew 28th chapter 16th and 17th verses. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted." Mark 16th chapter 14th verse. "Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen." Luke 24th chapter 33, 34, 35, and 36 verses. "And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them. Saying, The Lord is

risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit." These quotations compared with the Acts of the apostles, 1st chapter from the 13th verse to the close of the chapter, to which we invite the attention of the reader, will put the case at rest, that at all the times when the Saviour appeared, before his ascension, there were but eleven apostles; as Matthias, who was appointed to take the place of Judas Iscariot, was not appointed until after Christ's ascension: but Paul says as quoted, from the 15th and 5th of Corinthians, that he [Christ] appeared to Cephas, then to the twelve. He could not appear to the twelve until there were twelve to appear to, and there were not twelve until after his ascension.

These things put together shows one fact, and that was, that all those whom the Savior called apostles, had an appearance of the Savior to them after his resurrection, and hence comes the force of Paul's saying; "Am I not an apostle? Have I not seen Jesus Christ our Lord?" It was this wise that the Savior prepared men for the apostolic office.

These men had all been ordained see Mark 3rd chapter 14th verse, "And he ordained twelve, that they should be with him, and that he might send them forth to preach."—But the apostles nor any others, supposed that their ordination gave them a right to exercise apostolic authority, or gave them power to do it. The Savior did not think so, for long afterwards, he commanded them to tarry at Jerusalem until they were endued with power from on high, before they should attempt to act in their office, a proof, that their ordination did not give them that power.

When Paul went to Jerusalem to see the apostles, and Peter, James, and John examined his pretensions to be called of God. Did they inquire if he had been ordained? See the 9th verse of the 2nd chapter of Galatians. "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision." Here it is said when Cephas, James, and John, *perceived*, that Paul had been ordained, no, but when they perceived the *grace* that was given to him. The expressions, "*perceive the grace*" speaks volumes on this subject. What did they perceive? The whole history of Paul shows what they "*perceived*." It was the revelation that the Savior had made of himself to Paul, and the power he had with God to get divine communications from Heaven, when they "*perceived*" these things they gave to him and Barnabas

the right hand of fellowship; but how did they *perceive* this? by the power they had with God also to get revelation, by which they could test every man's pretensions to be called of God.

On these principles, and only these, were men qualified to be apostles "of our Lord and Saviour." Men might be apostles without these; but they could not be apostles "of Christ our Lord." If we can credit the Catholics, they have any amount of apostles without any of the above qualifications: this is altogether likely; but they are Catholic apostles when they are made, and not apostles of Christ.

Who then is capable of setting in Peter's chair? a man like unto Peter, one who was not only ordained, but one who could call the Savior the Son of God by revelation from heaven. One who had seen Christ after he rose from the dead. One to whom God communicates his will by vision; and none other ever did, ever could, or ever will sit in Peter's chair. This pretention to authority by successive ordination, is one of long standing. In the days of John the Baptist, the Jews came to his baptism; and claimed it on the right of succession. "We have Abraham to our father" said they. On this principle all the corrupt men of all ages, have attempted to hold authority, just as men do now. "We have been ordained, and therefore, we have a right to act in the office we claim."

No men ever did or ever could act in the apostolic priesthood, only one who could obtain revelations from God, the New Testament makes mention of no such a character as an apostle who could not hold communion with the heavens, and obtain counsel at the hand of God; all persons claiming the true priesthood, and denying the power of visions and revelations, are impostors of the deepest dye.

Having settled the question fairly, that all these modern pretended apostles are false pretenders, and shown beyond doubt, that there were no such things as apostles without revelations, for it was by obtaining revelations that any in the days of the Savior or after his day, as far as we have an account of them, could obtain apostleship. The first *promise* made, was made to Peter, and that was made because he had received a revelation from God. We can see the true character of the priesthood which the Savior instituted. A priesthood the special object of which, was that through that priesthood the Lord might communicate his will to man, as well as confer his blessings on man.

Follow the true priesthood of Christ wherever they went, and the fruits were the same. The object of a priesthood was not to be expounders of the revelations of God only, but to administer the blessings of the gospel to man. The gospel was never of any use to

man, only in-consequence of the power of the priesthood, by which its blessings could be conferred. If there was a promise of the Holy Spirit, made to those who obeyed the gospel, this promise was only enjoyed by means of the priesthood through which it was ministered to the obedient.

The gift of the Holy Spirit is always spoken of as a ministration, Paul says thus to the Galatians, 3d chapter, 5th verse, "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by faith?" Mark this reader, "*He that ministereth to you the spirit.*" Hence the gift of the Holy Spirit which had been bestowed on the Galatians was bestowed by a ministration, and there could not be a ministration without somebody to administer, and this was one of the important uses of the priesthood. Again in the 3d chapter of 2d Corinthians, Paul speaks as follows of the gospel as contrasted with the law, 7—9 verses "But if the ministration of death, written and engraven in the stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." The apostle calls the gospel *the ministration of the spirit*, in opposition to the ministration of the Mosaic dispensation, clearly evincing, that the Holy Spirit was administered, and that it was administered by men, what he says to the Galatians, as above quoted, settles the question. "*He that administers to you the spirit.*" Who was this "*He*?" it was some being who administered by faith, for says Paul "does he it by the works of the law or by the hearing of faith?"

It was in this respect in which the gospel was superior to the law, because of the priesthood through which it was delivered, a priesthood that could administer the Holy Spirit. In consequence of this power in the true priesthood, they were sent forth to heal the sick, and cast out devils, as well as to preach the gospel. In the epistle of James 5th chapter 14th and 15th verses, he says thus: "Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Let the elders or priesthood be sent for in case of sickness, "and the prayer of faith shall heal the sick." Such was the use, and such the true character of the true priesthood.

In all instances, when the Lord sent out his ministers, they were not only told to preach the gospel, but also to administer to the sick. When and where is there a priest-

hood mentioned, that was of God, where these powers did not belong to their priesthood, we answer no where nor in any place.

Then the true priesthood was sent into the world, to preach the gospel, administer the Holy Spirit, lay hands on the sick, anoint with oil, and by the prayer of faith, not only the sick be healed, but sins be forgiven, to obtain revelations, and through these means, the power of God, the wisdom of God, and the knowledge of God, be bestowed on man; and where the true priesthood is not, there these blessings are not, and all the power of man cannot obtain them, and that, because they were only to be obtained by the priesthood.

Why then have all these departed from the religious sects? because they have not the true priesthood; no other reason can be given. They never were any where only where the true priesthood was, and they were only where the true priesthood and the true order of God were. As well might there be living men without breath, as the true priesthood, to establish the true order of God, and these things not follow. By this we may try all the pretended apostles of the world, find one Catholic or Protestant, and he will have to say there is no spiritual gifts, and that, because he has no power to minister them: by this we can know those whom Christ has sent, and those whom he has not sent; for there is, nor never was such a thing as Christ giving the priesthood to man, without giving him power to administer the Holy Ghost.

It is not because there is no Holy Spirit, that the religious world are saying "that all gifts of the spirit have ceased," but is because the Lord never called and qualified their priesthood, and they may pray, preach, sing Psalms and baptise, till Christ comes and smites them all with a curse, and no gifts nor powers will follow their ministry; but not so with those whom Christ sends. When they administer, God will bestow the spirit, and the promise will be fulfilled. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost."

It was by the ministration of the priesthood that the Holy Spirit was given to the churches anciently, and will be given, when it is given, till the end of time; and where churches have a priesthood that have not that power, no gifts of the Holy Spirit will be found.

Vain, then, are any man's pretensions to the true priesthood when he has no power to administer the gift of the Holy Spirit. It is for the want of this power which makes the pretended priesthood of Christendom, cry "delusion, fanaticism, heresy, absurdity," when ever the true priesthood is restored, according to the plan of heaven, and the plan by which the true priesthood was or ever will be given. That of revelation, ministering of angels and divine communications. It was by these means that the true priesthood was es-



tablished, at the first, and as long as the order of God continued unbroken, they continued, and as soon as the order of God was broken, they ceased, and a false and pretended priesthood took the place of the true one, and divine communications ceased.

No sooner did the true priesthood return, than the gifts of the Holy Spirit returned, and the true order of God was restored. And the Lord having commenced the restitution, will not cease, until all is restored, and the Savior, to wind up the whole, will be restored to the world, and the saints will be restored from the dead to life again, to die no more, and the rest of God complete the work.

## MESSANGER AND ADVOCATE.

PITTSBURGH, PA. SEPT. 15, 1845.

When a subscriber in the country, wishes to send for the Messenger and Advocate, he can now take a sheet of cap or letter paper, write us a long communication on it, and inclose a bank bill and send it 300 miles for five cents—or any distance further for ten cents. As the price of our paper is very low, our friends must, in all cases, pay the postage on their letters. It will be but little for them, but it is very burthensome to us.

### SECOND VOLUME

Our Subscribers and friends will bear in mind that three Numbers more closes the present volume of the Messenger & Advocate; and as we have come to the conclusion to adhere strictly to the *cash system*, we have thought it advisable to give an early notice on this subject, so that our friends, who may wish to patronize the 2nd Vol. may be prepared to govern themselves accordingly. We shall not make it a point, under any circumstance, to forward the 2nd Vol. of the Messenger to the order of any subscriber, unless the money accompany the order: as the price of our paper is so very low, we cannot afford to be at the expence and trouble of collecting one dollar here and there through the country, but must have the money in advance so as to meet our expenses.

### THE CHURCH.

It will be seen by the numerous letters received from the brethren abroad, and published in this No. of our paper, that the work is progressing gloriously. It is as we had anticipated, and must reasonably expect. For whenever any people will embrace the fullness of the gospel of peace, the perfect law of liberty, which was devised in heaven from

before the foundation of the world, and live by its precepts, that people must and will be blessed of the Lord. And if we know our own hearts, we have but one unceasing desire, which is to see the principles of the kingdom of heaven spread triumphant throughout the world, and to so live ourselves as to have a part in the glories of their triumph; which can alone be realized through a faithful observance of all the requirements of heaven, and a life of strict uprightness and integrity before God and man.

### HIGHLY IMPORTANT.

We had always supposed that it was laudible in any people to denounce vice and sustain virtue; but lo and behold our sad mistake! when we find in the September No. of the Christian Recorder, we are made the butt of the editors remarks; and what is our sin?—Why, simply because, when members of the church of Latter Day Saints turned from the truth and the gospel of Christ, and corrupted their ways before the Lord, we would not continue with them and be partakers with their evil deeds, but renounced them and their practices, and “left Nauvoo dissatisfied with the spiritual wife system,” to use the editors own words.

Now all we have to say at present, on this subject is, that if Mr. Mathes is at all favorable to the “spiritual wife system,” he would do well to move to Nauvoo, where, our word for it, he can see it carried out in all its beautiful and varied forms, as we are credibly informed that the Patriarch of that church, William Smith, has recently preached it publicly in that city; and says “that it is not only taught but practised too, by the leaders there and for his part he is not ashamed of it.”

We have just received a kind letter from Elder H. Herringshaw, from Sing Sing, N. Y. which came too late for publication in this No. it will appear in our next. By this letter we learn that Brother Herringshaw has not been idle during this summer, but has labored faithfully in the cause of truth, and the Lord has crowned his labors with success. He has had the privilege of baptizing seventeen into the kingdom and church of Christ. May the Lord continue to bless his efforts and give him many souls to rejoice with him in the kingdom of heaven, is

our desire and prayer. Inclosed in the letter we received five dollars for the Messenger and Advocate.

## AN ESSAY ON LIFE AND DEATH.

BY S. RIGDON.

The terms life and death so frequently occur in the bible, and there is so much said about them by men, that it might be a matter of some interest to our readers, if we offer a few reflections on the subject. It is one thing to use the *terms* life and death, as found in our scriptures, and it is another to have the same idea of the terms which the sacred writers had when they wrote. They speak of not only life but eternal life, and one of the great objects of the scheme of life and salvation was that those who obey it, might have eternal life, but inquiring men are ready to ask what is eternal life or what do the sacred writers wish to convey, when they use the term eternal life?

Life and death in the scriptures, are opposed to each other. We read of eternal life, but we have nothing said about eternal death.—We read of everlasting punishment, but not of everlasting death. Still if there is such a thing as eternal life, there may be its opposite, eternal death. This can only be determined by knowing what eternal life is. That men are in existence when they are dead as well as when they are alive, will not be doubted by any who believe the bible. The case of Abraham and the rich man is to the point. They were both dead but could converse as when they were alive. By this when men are dead, they are in existence as well as when alive, only in a different form.

As to what life and death really are, we will have to have recourse to the scriptures.—In the vision John, the revelator had while an exile in Patmos, we have the following account, Revelations 1st chapter and 18th verse “I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and death.” In this verse John says that Jesus said “that he was dead and alive, and liveth forevermore.” Now when was the Savior dead? when his body lay in the tomb, and his spirit was in the unseen world, must be the answer. The question then arises, when was he alive again?—But one answer can be given, when he rose from the dead. Death then must be the separation of body and spirit, and life the union of body and spirit. We have other sayings in the Revelations of John, which go to confirm that fact. See Revelations 20th chapter from the 1st to the close of the 15th verse, which reads as follows: “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.—And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set

a seal upon him, that he should deceive the nations any more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.” In this quotation it is said verse 5th “But the rest of the dead lived not again,” why “again?” The expression supposes that they had been alive before they were dead, and in the 4th verse it is said “and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years.”

This makes the subject perfectly plain.—The righteous lived who had been slain.—When did they live? after they rose from the dead surely, and body and spirit were re-united. “But the rest of the dead lived not again till the thousand years were finished.” That is, they did not rise from the dead, and their bodies and spirits were not again united, until the thousand years were finished. So then men are alive when the body and spirit are united, and they are dead when they are separated; but are in existence whether dead or alive.

Having then ascertained, beyond the power of controversy, what life and death are, as used in the scriptures, we are prepared to inquire, what *eternal* life is; and eternal death? if there is any such thing, and there is something John calls the second death, after which we will inquire, whether there is such a thing as eternal death or not.

If life is the union of body and spirit, and death the separation of body and spirit, eternal life must be the eternal union of body and spirit, and the second death the second separation of body and spirit. Hence says Jesus, after he rose from the dead, “I am alive and live forevermore,” that is, my body and spirit will never again be separated; but will be united eternally; but the fate of those who are partakers of the second death must be the opposite to life. Now if death is the separation of body and spirit, what is or can be the second death, but a second separation of body and spirit, that is, after the resurrection, the body and spirit are again separated.

We have the following sayings on this subject, to which we would invite the attention of the reader. Revelations 20th chapter and 14th verse which reads thus: “And death and

hell were cast into the lake of fire. This is the second death." In this quotation the lake of fire is called the second death. In the 25th chapter of Matthew and 41st verse, we have the following: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." It is here said, that those who are set on the left hand will be commanded to "depart into everlasting fire, prepared for the devil and his angels," a word on the word "prepared." The query now is, to what does the participle in this place belong? does it belong to *fire* or to the wicked, if it belongs to the *fire*, then we are to understand the fire was prepared for two classes of characters. First the devil, and secondly his angels, but if the participle "prepared" belongs to *these*, the wicked, then the "fire" prepared the wicked "for the devil and his angels." That the devil has angels, that never were in bodies, we think none will dispute. That the wicked here, are called the devil's angels, as some think we strongly doubt; but that the wicked are "prepared" by the "fire" to be numbered with the devil and his angels, and thereby become associated with them, is a conclusion we strongly suspect, every impartial reader of the bible will come to, more particularly, when we connect those sayings with those before quoted from Revelations, where the "lake of fire" is called "the second death."

If this view of the subject is right, the matter then is plain. The wicked are partakers of the second death, this second death is the result of their being cast into a lake of fire, and are, by reason of the change produced by the fire, "prepared" to be associated with the devil and his angels. The query now is, how is it that the wicked are "prepared for the devil and his angels." This can be answered by inquiring, what the devil and his angels are? All will answer they are disembodied spirits; who then can associate with them? Disembodied spirits surely; for those who have bodies, then, to be made associates for the devil and his angels, they must be disembodied also.—Hence "the lake of fire" is called "the second death."

All the ideas we have or can have of death is the separation of body and spirit. What then can the second death be, but a second separation of body and spirit? that is the body and spirit separated after the resurrection, and this effect produced by the lake of fire, and the persons who are thus partaker, and on whom the second death have power, through this death "prepared" for the devil and his angels, which are disembodied spirits.

It may not be amiss to say a few words about "the lake of fire," so often spoken of in the Revelations. Appended to this, is the word "everlasting," about which there has been a great deal said. This supposed "everlasting fire" is doubtless the last fire, or the fire of the end; the one spoken of by Malachi

"that shall burn as an oven," and all the proud and all that do wickedly, shall be burned in it, as stubble. It is the great fire which is to cleanse the earth, and prepare it for the habitation of the redeemed. It is the fire which is to destroy forever the works of the devil, and dethrone him forever. Hence John says that "the devil will be cast into it." The consequence of this fire will be to purify the earth; redeem it from the curse, and when it is thus purified, the reign of Satan and the power of death will both be destroyed, and the redeemed inherit it forever and ever. To this all the prophets and apostles testify. This fire the righteous will be able to endure; for on such "the second death hath no power," consequently the last fire has no power over them, for those over whom it has power, are partakers of the second death.

The next query that suggests itself is *salvation*? In the midst of all these displays of divine power, on what principle are we to look for salvation? This indeed is a subject worthy of inquiring after. The mission of Christ into the world, was "to destroy death and him that had the power of death, that is the devil, and deliver those who through fear of death were all their lifetime subject to bondage."

Query does salvation come until death is destroyed? We think none will answer it does! If salvation is the destruction of death, then no person is saved, until they can say as Jesus said to John, "I am alive and live forevermore." One of the singular ideas which has obtained in the religious world, is that salvation comes by death, the very thing which Christ came to destroy. Hence all the deep desire to die and go to glory, as though death was the passport to glory, if this were the case, then Christ came to destroy the way to glory, for he came to destroy death, and him that had the power of death. If death is the passport to rest, then Christ came to destroy our passport to rest, and deprive us forever of it, so that rest must cease as soon as death is destroyed; but surely none will admit that Christ came for any such an object, but if this is admitted, then the conclusion follows, that death is not the passport to either rest or glory; but on the contrary life, for Christ came "that we might have life, and have it more abundantly."

Life then is salvation and not death, and until life, eternal life comes, salvation never comes; or until we can say as Jesus said to John, "I am alive and live forevermore," we will never have salvation, but if we can ever say that in truth and righteousness, we will proclaim the victor's triumph, "O death where is thy sting! O grave where is thy victory!" and that saying will only come to pass, "when this mortal has put on immortality, and this corruption has put on incorruption."

Death is the power by which Satan holds his dominion over men, take away death, and his dominion ceaseth, and man is forever free, it is by virtue of the second death, that men



are made companions for the devil and his angels, and, in consequence, Satan has power over them. As long as man is subject to death so long is he in bondage, and nothing can make him free but to obtain a standing before God beyond the reach of death. Hence says the Savior "If the Son, therefore, shall make you free, you shall be free indeed," because he will deliver you from death, and him who has the power of death, that is the devil, and having done this, you are no longer in bondage, nor never can again be brought under bondage.

When a man is dead, he is death's victim, and remains so until delivered by a resurrection to die no more. It matters not whether the man is a good man or a bad one, he is under the power of death, and as long as he is under the power of death, Satan has power over him, and will hold his power until a resurrection from the dead, shall bring him forth to die no more. At that moment Satan loses his power, and has no more forever. Hence it is said "that life and immortality came to light by the gospel." That is, the resurrection from the dead to die no more, came to light by the gospel, and by this power of the resurrection, which was in Christ Jesus, the saints are to be made free indeed.

In accordance with this, we read of "a day of salvation," "The great and notable day of the Lord," "The times of the restitution of all things," and the most important thing to be restored is life, life from the dead, to die no more, to be out of the power of the second death. We also read of "that day" the day when Paul was to be crowned, and all those who love the appearing of Christ, of Christ's coming "without sin unto salvation," of the dead saints shouting "Alhailia" and of all the heavens rejoicing.

It was to usher in this day that Christ was to set up a kingdom in the last days, as spoken of by Daniel. To prepare men for this day, came the gospel, not to give them glory and rest by dying, but by rising again triumphant over death, to die no more.

This is the cause, ye members of the church of Christ, in which you are engaged. This is the glory which awaits your triumph. "Seeing then you look for such things, what manner of men ought you to be, in all manner of holy conversation and godliness. Looking to, and hastening to the coming of the Lord Jesus Christ, when the world shall be on fire, and the elements melt with fervent heat," and the redemption of the purchased possession roll in with shouts of victory; each proclaiming for him or herself "I am alive and live forevermore;" "O death where is thy sting, O grave where is thy victory."

#### THE PRAYER OF A WISE HEATHEN.

Great Jove, this one petition grant;  
(Thou knowest best what mortals want);  
Ask'd or unask'd, what's good supply;  
What's evil to our pray'r deny!

New York, September 6th 1845.

BROTHER ROBINSON,

DEAR SIR:—I now set down to have a short conversation with you. We have had the honor of conversing with president Orson Pratt, who has been sent here by the twelve first presidents, at Nauvoo, to preside over the eastern churches in the place of Parly P. whom they have recalled. Orson called here yesterday to see Brother Leach, and on being introduced to me, and told that I was from Pittsburgh, he asked me if I was not from Cincinnati, I told him that I was there last winter, but left in the spring.—Then you are now from Pittsburgh? Yes sir. How was Mr. Rigdon and his family when you left? They were well. Do they design staying in Pittsburgh? They do for the present I believe. I understood that they intended to move to Kirtland? I think not, he was there a few weeks ago on a visit, and I heard some who were not in the church, say that he, with the church were going to move there, but I never heard Mr. Rigdon say so. I understood that some of his friends at the east, in Boston I believe, wanted him to come there with his family, but I do not think that he will leave Pittsburgh this winter or before spring.

Mr. Pratt invited Brother Leach to call and see him, and said he would like to have a friendly conversation with him. He asked if Brother Leach took Mr. Rigdon's paper, and said he would like to borrow them; Brother Leach lent him some of the Messengers, and he left 2 numbers of the N. Y. Messenger, and said he would like to exchange that way. He said he was not too bigoted to read Mr. Rigdon's paper. By this time, they had got into the friendly conversation that he was seeking, and they talked nearly if not quite three hours. He read a part his message, which he has published since he came here, and when he came to that part which reads as follows:—"The influence of Rigdon, with his organized apostacy, is twice dead—plucked up by the roots—lost—swallowed up and engulfed in its own deep pit of corruption." When he came to this, he stoped and said, now I say something rather hard here, but you must not blame me. I told him that he was mistaken, for they were baptising in Pittsburgh when I left, and in Philadelphia when I came through there, and they have been bap-

tising here. He said, "well that was the firm conviction of my mind when I wrote it." [It is a matter of astonishment how easily some men are confirmed in that which they know to be a falsehood; but what else can people do who "make *lies* their refuge." *ed.*] On leaving he invited us to come and see him, and said that he had the best of feelings towards us, and desired our salvation. He called on Brother Holmes the same evening for a friendly conversation.

I write this to show you the course they are now pursuing and the motive of the twelve in sending O. Pratt here; he has a very winning way of conversing, and a very slick way of smoothing over things that are past, and exhibits a great desire to heal the breach that has taken place in the church; but enough of this. Brother Leach says I want you to tell Brother Robinson that I am neither "dead, nor plucked up by the roots" but am doing the best I can. The church are united, and have chosen Brother Leach presiding elder. The best of feelings prevails; and Brother McLellan has rejoiced very much since he came here, to find the church in so prosperous a condition; so different from what he had reason to expect from the information he had received before he came here.

It is now Monday morning, I intended to have finished this letter yesterday, but I could not get time. Brother McLellan, Brother Leach and myself started out in the morning to meeting and we were with the brethren all day; we did not get back till late in the evening. We had three meetings, and the spirit that was manifested by the saints, caused us to rejoice greatly. I cannot see any thing to hinder their progress and prosperity; they are talking of renting a hall to hold their meetings in; they now meet in a private house but they are very much crowded. I saw Brother Jenks yesterday at meeting, he said I might say to you that he was well and had not backed out from the work, though he had not written, but that he would write soon. I saw Brother Herringshaw at meeting last evening; Brother Jenks wrote him a line on Saturday, and he received it yesterday, and came immediately down.

Brother Swackhammer has arrived here, he was with us yesterday. There are a great many false reports in circulation here about

elder Rigdon and his family; and it does my heart good to bear my testimony to what I know to be true, concerning the character of our beloved President, and of his course of life. I thank God that he brought me to spend this summer in Pittsburgh, and to board most of that time, in the house of Brother Rigdon, for it has removed the trash and combustible matter that had collected in my mind against that man; and I can now say, that I know him to be a man of God; and knowing this I can rejoice, and do rejoice more, and am more convinced in the work than I ever was since I joined the church, more than three 3 years ago. On parting with Brother Rigdon, I felt as though I was parting with a father; and I shall miss the instruction, and knowledge in heavenly things, which I should have been constantly receiving if I had remained there; but I hope that the day is not far distant when we shall meet together, with all the really honest in heart, in a place of the Lord's appointing; where we shall serve the Lord in righteousness, and where iniquity shall have no place. May the Lord grant it.

I was at Newark last week and had time only to call on one of the members of the church there, she wants to take the Messenger. I intend to call on more of the members in Newark, and shall endeavour to get more subscribers. Brother Leach says you shall hear from him soon. Remember us to all the friends in Pittsburgh.

Your brother in the Covenant,

ANDREW S. TAYLOR.

Brighton, September 11th, 1845.

MY DEAR BROTHER:

I have this moment returned from N. York State, where I have been visiting my father's family. For four weeks I have been travelling and testifying to small and great, in public and private, of the things of the kingdom, warning the people to repent and be baptised for the remission of sins.—The Lord has blessed me greatly by his spirit. The people opened their School houses and Churches. Turned out well; gave a patient hearing; treated me with kindness and respect. I spoke at *Busti*, about eight miles east of Jamestown, Chatauqua Co. N. York, and in a church near Fredonia, also in a School house at Fredonia. I got on Brother

J. Hatch's track, and had the privilege of "watering two of his plants" in the blue waves of Erie: (my only and beloved sisters, according to the flesh.)

I have not lacked an opportunity to preach morning, noon and night. The people are amazed. Many rejoice that they have some thing to do to be saved. Craftsmen of course are not pleased. In my travels of some six hundred miles, I have endeavored, according to my gift, to sow the seed of truth, may the Lord prosper it.

Many are believing in the region of the Lakes. Bro. Hatch works well, each specimen is "square and plumb." There is a great work before him; may the Lord God work mightily with him.

Yours in the Covenant and  
hope of God's rest, Amen

J. M. GREIG.

To E. ROBINSON.

New York, September 9th 1845.

PRESIDENT E. ROBINSON,

Since I last wrote I visited Woodstown N. J. where a few of our friends reside. I preached six times among them, baptised two, and obtained four subscribers for the Messenger and Advocate. I left the brethren strong in the faith and rejoicing in the truth.

I returned to Philadelphia on the 1st, and on the 4th I baptised four, and there were others ready who could not attend that day. The brethren and sisters in that Quaker city are now truly rejoicing in their liberties where with Christ has made them free, and also in love, fellowship and unity with each other.

In order to obey my instructions "to see Brothers Jenks and Herringshaw immediately" I left there and arrived Friday the 5th in New York. I found between thirty and forty brethren in this empire city, who were rejoicing in the truth, and in fellowship with each other. I have no difficulties to settle here. That makes me rejoice exceedingly. All I have to do here is to go to work and strengthen that which remains in the Lord, and in his cause. Elder G. T. Leach is presiding elder here, and all seem to have confidence in him and his administration. I left the church in Philadelphia under the presidency of Wm. Sanborn, an indefatigable servant of God and of his brethren. I preached on Sunday morning and evening to the brethren and sisters here, and in the afternoon we broke bread amidst the joyous hearts and countenances of some choice spirits of earth. May the Lord add to their number such as shall be saved. There is a fair prospect now both here and in

Philadelphia, for additions to our numbers.— All we want in order to prosper is for our brethren and sisters to live in peace among themselves, and be energetic in recommending our religion to the honest in heart by **EXAMPLE** as well as by **precept**—then God will acknowledge our work and that is the best of all.— Brother Jenks says that he is strong in the faith. He said to me on yesterday "there were not wicked men nor devils enough to cause him to go backward. He sent up a line to Brother Herringshaw on Saturday who came immediately down and was in our meeting on Sunday evening and staid till last evening.— Brother H. has been strong in the Lord since our conference, and from time to time comforted the hearts of his brethren very much in this city. He has been at work in order to get means and to have time to settle up his business so that he may give himself continually to his ministry. I have great confidence in brethren Herringshaw, Jenks and G. T. Leach. Brother Leach is a clear headed, warm hearted, mild spirited and devout man; in whom confidence may be placed. Brother Jenks is a man of the strictest integrity in all his extensively varied business habits—This is his character. He is a noble, firm, warm hearted, generous friend: Just such a man as we want in the quorum of the seven to take the care and management of all the financial business as trustees for the whole church. I am much pleased with the Lord's choice of the man.— He is now running a sloop from Sing Sing to New York. He will be at our conference in Philadelphia.

Brother Swackhammer reached here last week and is in fine spirits, very humble and strong in the faith. Brother S. Bennett is here at work at his trade on Broadway. He has been a great help to the brethren here.

Yours respectfully,

WM. E. McLELLIN.

Carrol, Chatauqua Co. N. Y. September 5, 1845.

PRESIDENT E. ROBINSON,

DEAR SIR:—I have just returned from Allegany Co. to this place, where I found your letter and that of brother Ellis awaiting me at Frewsburg P. O. The Brethren here I found well and firm in the faith as when I left, five week ago. \* \*

The people here urged me to preach among them, and treated me with more than ordinary respect and kindness. I am to address them next Sunday. There are some I expect to baptize in Carrol soon, where I am now stopping and preaching.

It gave me much joy to learn of your success in adding souls to the kingdom in Pitsburgh, and of the prosperity of the cause in other places. It only needs men of integrity of heart and of character to roll forth the cause until this gospel of the kingdom shall be preached as a witness to all nations, and the kingdom crowned with the glory of the Son of



God upon the Mount of Olives. Impre-s upon the Saints every where to live for that day, to fight the good fight, to keep the faith, to approve themselves before God, that they may stand at the appearing of our blessed Lord and master. What is the suffering of a few days here? what are the reproaches and persecutions of the crazy world? nay what would be the trial of fire at the stake, in comparison to becoming a partaker in the first resurrection? What are all the wealth, the honors and popularity of the world, compared with the approval of him who holds the destiny of the Universe in his grasp?

Give me your prayers, for I desire earnestly the faith of the ancients.

Yours in the bonds of Christ.

J. HATCH, Jr.

West Buffalo, Scott Co. I. T. August 21, 1845.

BROTHER ROBINSON.

DEAR SIR:—I seat myself a few moments at this time, to write to you, in order to let you know how the work of our heavenly Father is progressing in my field of labour in the west. Since I last wrote there has been several added to the different branches in Iowa and Illinois by baptism, and many more are believing. I have just returned from a tour up the river some fifty miles distant from this place, where Elder G. M. Hinkle and myself arrived last Friday in time to preach in the evening, in the village of Lyons, Clinton Co. I. T. and where we tarried and held meetings daily, in Lyons, and Fulton city, on the opposite side of the river, until on Tuesday when I left for home, leaving Elder Hinkle to continue the work in those places, a few days longer. The people in these places received us gladly, and treated us kindly, and with one consent gave heed unto those things which were spoken by us in the name of the Lord. The good Lord gave us of his Holy Spirit, to enable us to make all things plain to the understanding of the people, which we declared unto them in the name of the Lord. The Lord was with us in very deed, and many were believing when I left. To day, Elder Harvey Whitlock has gone to join Elder Hinkle in his labors among that people a few days. And here let me say with regard to Elder Whitlock, that he is a flaming minister of the gospel of the kingdom, and a worthy member of the same.

Now dear Brother in the kingdom and partaker of Jesus, I want to say to you, that Elder Hinkle and myself have labored in the ministry almost daily since I last wrote you, and we have been blessed of the Lord abundantly in bearing our solemn testimony to the people, but in consequence of the ill health of families, and the want of means, we have been under the necessity of abandoning our Michigan tour this summer, though we heartily regret, that we were not able to perform that

mission; and when I saw that we should not be able to go to Michigan, I informed the Brethren of the branches here, that I would spend what time I could among them until it would be actually necessary for me to start east to Philadelphia. We are still poor in the things of this world, but we trust we are getting rich in faith towards God, for our confidence in the work of God is firm and unshaken. Now dear Brother, should I not be present at our conference in October at Philadelphia, it will not be because I have not used all righteous means in my reach. Should I be prevented from attending conference in October, I shall make my calculation, if the Lord will, to start in season to preach my way through to the April conference in Pittsburgh.

Elder Ruby of this place, has preached some since conference; also Elder Jesse Adams, Elder Samuel Shortridge, Elder Price, Elder P. Maskel, and Elders G. W. and R. Baker have preached a few times. Elder Elijah Banta has gone east with President A. Cowles; he is a faithful young man and desires to know, and do his duty. Elder Harvey Whitlock will spend the most of his time in preaching and settling up his business as fast as possible and prepare to go east. Your papers are of great service to the saints and others in this region. It is very sickly and has been for some time past in this western country, but the saints many of them have faith in God to be healed by the laying on of hands and anointing with oil in the name of the Lord, as in days of old, which causes our hearts to rejoice greatly in the Lord.

There appears to be a spirit of stupidity manifested among the people to a great extent, and the saints if they are not very humble and faithful, are very apt to partake of the same spirit, but my constant prayer to God is, that he will pour out of his spirit to wake up sensibility in the hearts of his people, that they may come up to their high privilege, and work like saints who are determined in the strength of Israel's God, that the kingdom now organized shall roll forth until it brings in the rest of God. I feel thankful to the Lord for his goodness to me and mine, and for the favors bestowed on me while in Pittsburgh. May the Lord bless you and all the saints in the east.

I remain your brother in the kingdom and patience of Jesus and in hope of the rest of God at the final triumph of his kingdom.—My love to all who love and serve our Lord Jesus Christ.

JAMES BLAKESLEE.

We have received a letter from president A. Cowles, from which we make the following extracts:

Kirtland, O. Sept. 11, 1845.

PRESIDENT S. RICHMOND:

Truly esteemed and respected Brother, you are doubtless apprised of my

arrival at this place agreeable to your appointments, under circumstances as favorable as could have been expected, in this land of drought. That I have been welcomed by brethren and friends, by expressions of kindness not by me to be forgotten, and now feel the importance of communicating with you in relation to future movements, in the important labor that now lies before us. It is needful then, first of all, that you know the aspect of affairs in this place that you thereby be the better able to counsel in righteousness for future measures for the general good. On Monday morning after my arrival, a letter was received by Jacob Bump, (anonymous,) purporting to communicate the fact, from an undoubted authority, that a band had been organized in Nauvoo for certain purposes, and that one was sent to this place to burn the Temple. This so excited the people that they met, and chose a committee of vigilance composed of twenty persons, to guard by turn, the house. There seems to be a general and perhaps, a just indignation to the course of the twelve and their followers and all confidence lost in them, and the tide of public opinion is in our favor.

Our brethren and friends here are generally well, and in good spirits.

Your brother in the kingdom of God.

AUSTIN COWLES.

York, September 7th, 1845.

BROTHER RISON,

Dear Sir:—In compliance with my promise, I will now give the other principles, by which the twelve are governed.

Third, No person can appear as witnesses against any of the authorities of this church, save they are members thereof.

And it would have been as well to add that if a member does enter a complaint against the authorities he shall be denounced, as being dissipated and a heretic. No matter how serious the grievance may be, nor how many are aggrieved, the moment they state their grounds of complaint, if unfavorable to the twelve they are immediately expelled amid a volley of execration. Hence it must be obvious to every man who possesses the least degree of common sense, that there is no possible chance of bringing these wicked men to justice. All those who have been thrown out of the church are, so far as I am acquainted, men of respectability and truth, but they being no longer members, their testimony cannot be received. By these means they rid themselves of all the uncompromising friends of the cause of God, and righteousness, and the rest suffer themselves to be blinded by their abominable lying and slander.

Fourth, The Prophet and Patriarch being dead, the next quorum in authority, have the legitimate right to preside over and lead the church in their stead; and in case they

should be cut off, the next highest quorum in power should preside, and so on down to the lowest grade of officers, even deacons.

To illustrate and back this position, they suppose an army in an engagement, looses its General or commanding officer, then, say they of course it would fall to the lot of the one next in rank to fill his place, and in the event of his death, the next in rank, down even to the lieutenant. This is the kind of argument by which the twelve pontiffs, at Nauvoo, endeavor to maintain their assumption of power. But I think such fallacy, and Sophistry must be obvious to every general reader; for there is about as much analogy between an army, and the christian church, as there is between oil and water. Suppose we admit there is, even then, the monstrous absurdity of such reasoning, emanating as it does from would be inspired men, is none the less manifest. If in an engagement an army looses its General, another officer fills his place until the battle is over, and then the places of the deceased commander is regularly filled up, and the person thus promoted is endowed with all, and the same authority of his predecessor. The military court, composed of a number of commissioned officers, does not occupy his position, but if these *lordly pontiffs* are right, they should.

It is one man that gives orders, and regulates an army, and gives the requisite instructions preparatory to entering into hostilities, not a dozen men, all assuming to be generalissimos, as the twelve apostate apostles in the mormon church would have us understand. The fact is their situation is becoming so desperate that they resort to the most consummate nonsense, and purile reasoning to sustain themselves, and are too blind to perceive their ignorance.

But to make their audacity, and unblushing effrontery in arrogating to themselves a power legally belonging to another still more apparent, I will make a comparison and meet them with their own weapons. They frequently have exerted all the powers of which they are capable, to show, that the government of this republic, is after the pattern of heaven, so far as its organization is concerned. In order then, that this pattern may be preserved, or exalted in a perfect state, of necessity there is a president and vice president at the helm of the nation. And should they be called from time to eternity the organization would be broken. Congress could not fill their places, nor could either the Senate or house of representatives supply these stations. Should either house of Congress, attempt assuming the reins of government, the free people of "Columbia" would denounce and depose them. Now to apply this; they argue, that the true church of Christ is also after the similitude of heaven, then what would break the organization of our government would break that of the church, if